8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

SUBSISTENCE.

The Goringhaikonas or Watermen close to the Cape do not have cattle like the rest, and accordingly live by catching fish, which through poverty they trade to our countrymen for bread and tobacco. Most of the others do not know how to fish, nor have they any vessels to use on the sea. Similarly all their journeys by land take place on foot when they wish to change their camp or visit their friends. Instead of horses they have big oxen, on which they transport their shelters and goods from one place to another. They lead and guide the oxen by means of a small stick passed through the nose like a bridle.[74]

The Kochoquas or Saldanhars all maintain themselves by animal husbandry. They have over a hundred thousand horned cattle, all fine beasts, and about as many sheep again, which instead of wool have longish coloured hair. The Little and Great Karichuriquas and Hosaas, like their neighbours the Kochoquas, live on an abundance of fine cattle. This is their one hope and trust, for all these people have nothing else than their cattle on which to live in the dry summer time; but in the winter, which as already mentioned is also the rainy season, certain little roots, their usual food, grow in the ground. None of all the Hottentots cultivate the soil, save only the Heusaquas, who support themselves by planting the root *dacha*.[1]

Many of the Hottentots, especially the Goringhaiquas or Capemen, hunt as a means of livelihood. Hunting among them is conducted as follows: whenever at night they hear any wild animal, be it elephant, eland, rhinoceros, leopard, buck or horse, then all the able-bodied men rush out, shouting or clamouring loudly, so that the animal retreats out of fear. But if any beast of prey appears in the daytime, then all who can bear arms, even as many as two or three hundred, each armed with a couple of assegais, rush out shouting and screaming violently, and proceed to surround the animal. They keep this up until it attempts to flee back out of the undergrowth, when everyone must

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you should, upon one pretence or another, decline supplying it." (Moodie, *Record*, 291.)

74) Even within quite recent times young oxen were trained by the Hottentots to carry burdens or to be ridden. The pack-oxen were used for carrying the mats and poles of the huts, together with a few household utensils, bound on securely with riems. The riding-oxen were generally guided by a bridle of raw hide, attached to a piece of wood or leather passed through the cartilage of the nose and serving as a bit (Schapera, *op. cit.*, 207).

1 [The author is mistaken; see note 53, p. 40, cat. 116. — Am.]

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

to better oneself," a meaning confirmed by the older people, *Tabab*, *Matiti*, and others. This meaning is different from *doe*, which is simply "to trek, to flee." They used pack-oxen, */haimakwa*, in their migrations and they crossed the Orange River on the trunks (*ba:s*) of the willows, *ǂ≠hûib*, growing on its banks, as they had no boats.

!Kutsi belongs to the *//are mŋ //ais*, the "left-hand" tribe or the "Links" (i.e., the Afrikaans word for "left" and has nothing to do with "Lynx," the animal, as the word is often wrongly spelt). They originated from two brothers, one going to the right and the other to the left.

According to */kutsi*, the Korana had driven *Moselekatse* out of the Western Transvaal. He had heard of *Massow*, the great chief of the *hei !horana*, who lived at *Mamusa*, now Schweizer Reneke, where he and his tribe were destroyed about 1885. Now there are no more Korana at Schweizer Reneke, he said.

(ii) *Tabab*, the father-in-law, */uib*, of */Kutsi*.

They came from the sea. They followed up the Orange River and crossed it at *Prieskab* and followed (?) the *Birikwa*, i.e., the Batlhaping and the Barolong. There were two tribes, the "Links" (*//are mŋ //ais* and the "Taaibosch" (*hei !horana*).

There were fights on the Orange River and many *hei !horana* were killed. The chief of the "Links" was wounded, and the Batlhaping were destroyed. They followed the Vaal River (*/hei !garib*) and the Hart's River (*ǂ≠Kaob*) and arrived at Taungs. There was a great battle. The Batlhaping were destroyed. They fled to Kuruman. The Barolong were destroyed. They fled to Setlagole. They fled as far as the Molopo.

The *hei !horana* settled at Taungs. Together with the "Links," they hunted the wild animals and, in the manner of their ancestors, (*sida geida khaokwa*), trapped them in pits (*suruguhwa*). Then the Korana quarrelled among themselves. One day the big chief of the "Links" was wounded, but the "Taaibosch" were destroyed. The chief of the "Links" took (*u:ka-*) a wife unto himself from among the "Taaibosch." The people trekked, leaving the chief behind. His wounds were tended, and they killed an ox for him by night. They came to fetch him. There was no more fighting, and people were sent to the Vaal River. Then the whole tribe trekked. After all these wars, they settled at Sterkfontein, a farm a few miles to the west of Bloemhof.